1:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

indolent will then have to work for subsistence or sink into misery, the industrious and thrifty will prosper and after a period of no little angry strife a happier life of personal freedom and domestic felicity will be the inheritance of future generations. [1]

One of the first reforms introduced by the British was the abolition of slavery. Every high-caste landholder had apportioned to him, from ancient times, one or more families of slaves according to the size of his estate. These slaves belonged to a very low caste like the Poleyas. The legal abolition of slavery did not, however, materially affect the landholders, many of whom were Coorgs. But when, in the fifties of the last century, coffee plantations were opened up all over Coorg and there was a sudden demand for coolie labour, many of the slaves deserted their former masters to work for cash wages on the plantations. It was only then that the condition requiring a person holding land on the *jamma* tenure not to sublet his land was relaxed to the extent of permitting him to sublet a fourth of his estate.

Before the coming of coffee, rice was not only the staple crop, but also the chief commercial crop, as not many people owned the evergreen forests where cardamom throve. The cultivation of rice was the most important concern of every landholding joint family and its slave-families. Excess of rice was disposed of in Malabar where articles not available in Coorg were bought.

As a food crop rice has an intrinsic importance which no purely commercial crop can adversely affect, but coffee soon took a place next only to rice in its importance. It is necessary to mention here that the cultivation of coffee, in the beginning at any rate, was subject to the hazards of destruction by pests like the 'bug' and 'borer'. It was also bound up with the vagaries of a world market.

Coffee changed the face of Coorg. It brought in European planters who settled down all over Coorg; it cut the bonds binding the slaves to their traditional masters; it induced the seasonal inflow of labour from Mysore and South Canara, and finally it brought money to the planter as well as to the labourers on the plantations and to the total community.

The annexation of Coorg by the British did not mean a complete break with past administration. The British administrative system was at first based on the old system, and the modifications intro-

[1] Op. cit., p. 130.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

[P. 110]

II. PART

The People of Coorg.

1. COMPOSITION AND DENSITY OF THE POPULATION OF COORG.

[101] [167] The country of Coorg has for ages been inhabited by various tribes, which, though not all of the same standing, are distinguished from other castes, that have immigrated at more recent periods from the surrounding countries.

[567] [162] The most ancient and important tribes, which for centuries have been in the relation of masters and slaves, are the Coorgs (Kodagas) and the Holeyas, who together form perhaps one-third of the whole population.

Classified according to their languages and relative rank, claimed by, or accorded to them in the present day, the following are the various tribes in Coorg:

563 **A.** Tribes who speak the peculiar Coorg language.

1. The *Coorgs* and *Amma Coorgs*, about whom more anon.

2. The *Eimbokalu* (contracted from eivattu-vokkalu i. e. 50 farmers). They are cultivators and in their mode of life, in dress, in superstition and festivals conform to the habits of the Coorgs, but the latter do not eat or intermarry with them. In bodily appearance and complexion they are not so well favoured as the Coorgs and are less spirited in manly pursuits. They came from Mysore in a body of 50, to settle down in Coorg, hence their name. In the Rajahs' time they worshipped

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

Kávéri-Amma, but under the British Government they reverted to their original sect, the Srívaishnavas, who have their Gurus in Talkád in Mysore and now think themselves superior to the Coorgs. 563

3. The *Hegadés* are independent cultivators, who immigrated from Malayálam and settled chiefly in Yedenalknád. Like the preceding tribe, they conform to Coorg customs, but are equally excluded from the community of the Coorgs, in whose presence they are allowed to sit only on the floor, whilst the former occupy a chair, or if these are seated on a mat, the Hegadés must not touch it. In bodily appearance and complexion they resemble the Coorgs.

4. The *Bínepadas*, formerly musical mendicants, now sober farmers, are also immigrants from Malabar, they do not dress in Coorg fashion, but wear jackets. On festive occasions they prepare the parched rice for the Coorgs, from whom they are quite distinct.

5. The *Airis* came also from Malayalam and are the carpenters and ironsmiths. They live and dress like the Coorgs, but have no closer connection with them. The *Badigés* are a similar tribe, but Canarese people.

6. The *Madiválas* are found all over Coorg and, being descended from Malayalam washermen, they practise their hereditary trade in the Province.

7. The *Kávatis* are farmers who in a small number live in Yedenalknád taluq only. They resemble the Coorgs in dress, but are of darker complexion and less favoured in personal appearance. Their origin is traced to Malayalam.

8. The *Naindas* or Barbers are emigrants from the same country and resemble the washermen.

9. The *Koyuvas* or Potters are met with in every Nád, where they ply their trade.

10. The *Kudiyas* and *Témale-Kudiyas* live chiefly in the forests of the Western Ghats, where they cultivate their own

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

563
357
291
481
142
482

A Holeya and his wife.

Photogr. by the Rev. C. Richter Lith. by E. Kaufmann, Lahr.

[facing p. 112]

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

563 Kumari land, draw toddy from the Bainé-palm (caryota urens) for sale and work as labourers in cardamom gardens and on Coorg farms, when they live in the outhouses of the Coorgs and share their food.

11. The *Médas* live independently all over the country and subsist on the produce of their handicraft, umbrella making. They are the drummers at the Coorg festivals, and it is their privilege to receive annually at harvest time from each Coorg house of their district as much reaped paddy, as they can bind up with a rope 12 cubits in length. They dress like the Coorgs, only in a poorer style. Their religion is the worship of Káli and of demons. The Médas live on vegetable and animal diet, beef included; they are a quiet people, not robust in body and of a sallow brown complexion with black straight hair.

12. The *Holeyas* are found in the Coorg houses all over the country and do all the menial work for the Coorgs by whom, though theoretically freemen under the British Government, they were held as "glebæ adscripti" in a state of abject servitude until lately, when with the advent of European planters the slave-question was freely discussed and the "domestic institution" practically abolished. There are three kinds of Holeyas: the original Kémbati and the Máringi—from Malabar and the Canarese speaking Badaga-Holeyas from Mysore. They dress indifferently, are of dirty habits and eat whatever they can get, beef included. Their worship is addressed to Eiyappa-Dévaru and Chámundi or Káli goddess once every month; and once every year they sacrifice a hog or a fowl. They are a poor, ignorant people, generally of middle size and of a dark complexion.

B. Separate languages are spoken by:

1. The *Roman-Catholic Christians* at Virajpet, who are emigrants from North-Canara and belong to the Konkani

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

563

caste. They established the settlement in the time of Dodda-Virajender, when persecuted by Tippu-Sultan's cruel proselytism. Besides their own language, "Konkani," they speak also Canarese. They are cultivators and shopkeepers.

2. The *Shivachâries* who are farmers and traders and scattered all over Coorg; they speak Canarese and came from Mysore. They eat no animal food.

3. The *Gaudas* or Vokkaligas who are farmers. Those that came from the Tulu-country, speak the language of that locality and live chiefly in Távunád; the remainder who emigrated from Mysore, live in the north-east of Coorg and speak Canarese.

4. The *Pâles* or farm labourers that live principally in the western districts. They also speak Tulu and have immigrated from South-Canara. The Pâles are of a more robust appearance than the Holeyas, of coarse features, middle sized stature and black straight hair which is wavy with the women. Some dress in Coorg—some in low-country-fashion. They have no idols, but like the Tulu people, they call upon their gods: Guliga, Khorti and Kalurti, whose names they pronounce over their food before eating. Their diet is like that of the Coorgs.

5. The *Maleyas*, a small wandering gipsy tribe from Malabar who speak Malayâlam. They pretend to cure diseases and exact money from the ignorant; they also personate demons and the departed spirits of the ancestors of their dupes.

6. The *Kurubas* who are distinguished as Jénu and Betta-Kurubas, but are of the same type which is more Mongolian than Caucasian. Their cheekbones are rather high and prominent, their nose short and nearly flat; their lips large, their eyes small, dark and deep set; their hair curly, through neglect matted and almost woolly. In stature the Kurubas are middle sized, well proportioned and in habits nimble and

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

563 enduring. Their colour is dark. They have hair on the upper lip and chin but no whiskers.

The *Jénu-Kurubas* live in huts in the jungles of Coorg and wander from place to place in search of honey, whence their name. They worship the goddess Káli by pronouncing her name over their food, but once a year they sacrifice a fowl. They live on vegetable and animal food, but do not touch beef. They are skilled in the use of the sling and of the bow and arrow and are excellent climbers. Their language is peculiar, but allied to Canarese. They are a wild looking, but shy and harmless people.

The *Betta-Kurubas*, like the former, live chiefly in bamboo-forests, but have no social intercourse with the Jénu-Kurubas. Though they do not climb trees, they are excellent wood-cutters, but not reliable on account of their unsteady habits. They excel in making mats, baskets, umbrellas, boxes and cradles for which they chiefly use cane, Canarese: betta, hence their name or perhaps from the Tamil: vettu, to cut. In their scanty clothing and the woolly, top-knotted hair and broad features, their appearance is wild and repulsive, yet they are a good humoured, peaceable set of people and when employed are industrious at their work as long as it pleases them. They speak a language of their own, which is not understood by any other natives.

7. The *Adias*, a migratory tribe from Malabar who work as day labourers. They are like Pariahs and speak the Malayálam language.

8. The *Yeravas*, a wandering tribe originally from Wynád, where, like the Holeyas in Coorg, they were held in slavery by the Nairs. They speak their own language and live chiefly in Kiggatnád with the Coorgs to whose mode of life and worship they have conformed. Like them they eat no beef and therefore rank higher than the Holeyas and Médas. They are strong and diligent labourers and their frequent desertion

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

to coffee planters causes no little vexation and loss to their often hard task-masters. In features and complexion the Yeravas resemble the Kurubas; like them they are scantily dressed. At their weddings and at their Pándalata or demon feast they chant their peculiar songs and have dances, in which like in those of the Páleyas, women take part, an extraordinary practice amongst Hindus! 563 •

9. The *Káplas*, who live near Nalknád palace seem to be mixed descendants of the Siddis—the Coorg Rajahs' Ethiopian bodyguard—as their features resemble the Ethiopian type. They have landed property of their own near the palace, given by the Rajahs, and work also as day labourers with the Coorgs. Their number consists of only 15 families. One, Chátu, who is still alive but above 60 years old, was one of the executioners of the late Rajah's family, and in February 1869 he pointed out to the Coorg Superintendent two pits, one containing 7 bodies of murdered men, the other 21 bodies, 7 of women and 14 of children! In 7 other pits 1,500 cannon balls were found.

Besides these tribes there are a few *Parsees* in Mercara, *Brahmins*, scantily spread all over Coorg in offices and in charge of temples, *Shetties* and *Mussulmans*, chiefly in Virajpet, Mercara and Fraserpet, *Moplas* in Padynalknád as farmers, a number of *Tamulians* in the service of European families, and thousands of Canarese *Coolies* from Mysore on the coffee plantations.

All these tribes and castes together with about 200 Europeans and 50 East-Indians make up the population of Coorg which on the 31st March 1870 is supposed to have amounted to 112,952 souls, but this number seems to be much under the mark as the more accurate census in 1871 will show. 563 162

Distributed over the 6 Taluqs or Districts and the 2 principal towns Mercara and Virajpet, the population stands thus:— 16 634

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

796 And it appears, that the people can do very well without them.

796 361 Six days before the chief festival of tasting the new rice, all the males from six to sixty years, assemble on one of the Mandus of the Gráma, after sunset. Mandu is the name of the open public place in which business is transacted or festive games carried on. Grámas have generally three Mandus, one called the Punchâyati-mandu for business; a second, Dévara-mandu, on which dances are performed in the name of Bhagavati during the after-Huttari-days; a third, Uru-mandu (i. e. the Mandu of the village) on which the Huttari performances take place.

796 The time of these national games and dances is from sunset till after ten o'clock. The whole male population of the Gráma, except little boys and old men, past sixty, has religiously to attend. The assembly gathers gradually between six and seven o'clock. When the assembly is full, a space is marked out for the performances of the party. At a little distance a band of musicians, two Holeya horn-blowers and two Méda-drummers, sit near a fire, which they have kindled for warming themselves and their instruments. The horns are large and of brass. The drums are a Pare (large drum) and a Kudike-pare (pot-drum of a smaller size).

[563] [534]

Three Coorg-men step into the centre of the open space and call aloud three names: Ayappa! Mahádéva! Bhagavati! The men stand in a triangle, their faces towards the centre, their backs towards the company. Ayappa is the Coorg forest-god; Mahádéva, the Shiva of the Hindus, and Bhagavati, his wife.

[796]

796 526 The Chandukutti (ball-and-peg-play) now follows. The whole assembly takes part in it, the moon shedding a bright silver-light on the scene. A peg is driven into the centre of the chosen ground. A piece of rope is fastened to it by a loose loop. The people who make this preparation, seize some

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

796 formance. The Huttari takes place on the full moon. Early
[824] in the morning before dawn, a quantity of Ashvatha (ficus religiosa), Kumbali and Keku (wild trees) leaves, some hundred of each for great houses, together with a piece of a creeper, called Inyoli, and some fibrous bark called Achchi, are collected and deposited in a shady place for the use of the evening.
[356] During the day, the house is cleansed, brass vessels are scoured, and every thing wears the appearance of a great holiday. Beggars come and are dismissed with presents.
[563] The Méda brings the Huttari basket, the potter the little Huttari pot, the blacksmith a new sickle, the carpenter a new spoon, the Holeya a new mat. Each carries off his Huttari
[787] portion of rice and plantains. The astrologer follows, to communicate the exact time of the full moon, and claims his share of the Huttari bounty. The cattle are washed and scrubbed, for once; the menial servants have an extra allowance of rice; breakfast and dinner are served to the family.
[515] At sunset the whole house prepares for a hot bath. The precedence is given to the person whom the astrologer has chosen in the morning for the ceremony of cutting the first sheaves. On his return from bathing, he repairs to the threshing floor, spreads the Huttari mat, and, while the rest are engaged in their ablutions, cuts the Inyoli creeper into small pieces, rolls each piece into an Ashvatha, a Kumbali and a Keku leaf, in the fashion of a native cherroot, and ties up the little bundle with a bit of Achchi fibre. All the bundles are placed in the Huttari basket. Now the women take a large dish, strew it with rice, and place a lighted lamp in it. This done, the whole household march towards the fields; the dish with the lamp is carried in front; the sheaf-cutter follows with basket and sickle in one hand, and a bamboo bottle of fresh milk in the other. Arrived at the chosen spot, the young man binds one of the leaf scrolls from his basket to a bush of rice, and pours milk into it. He cuts

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

when the turn came to a certain house, the devoted victim made his escape into the jungle. The villagers, after an unsuccessful search, returned to the temple and said to the pújári: "Kalak-ádu" which has a double meaning viz. "Kalake," next year—"ádu," we will give, or "ádu", a goat: and thenceforth only scape-goats were offered. The devotees fast during the day. The he-goat is killed in the afternoon, the blood sprinkled upon a stone, and the flesh eaten. At night the Panikas dressed in red and white striped cotton cloths and their faces covered with metal or bark masks perform their demoniacal dances.

In Mercara-táluq in Ippanivolavádi and in Kádakéri in Hálerinád the villagers sacrifice a kóna or male-buffalo instead of a man. Tied to a tree in a gloomy grove near the temple, the beast is killed by a Méda who cuts off its head with a large knife, but no Coorgs are present at the time. The blood is spilled on a stone under a tree and the flesh eaten by the Médas.

In connection with this sacrifice there are peculiar dances performed by the Coorgs around the temple: the *Kombáta* or *horn-dance*, each man wearing the horns of a spotted deer or stag on his head; the *Piliáta* or *peacocks'-feather-dance*, the performers being ornamented with peacocks' feathers, and the *Chauriáta* or *yák-tail-dance*, during which the dancers, keeping time, swing yák tails. These ornaments belong to the temple, where they are kept.

In some cases where a particular curse is said by the Kanya to rest upon a house, stable or field, which can only be removed by an extraordinary sacrifice, the ceremony performed seems to be another relic of human sacrifices. The Kanya sends for some of his fraternity, the Panikas or Bannas, and they set to work. A pit is dug in the middle room of the house, or in the yard, or the stable, or the field, as the occasion may require. Into this one of the magicians des-

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

13 *Mercara-taluq* with its 5 nâds and 57 villages occupies
635 the middle of Coorg and covers 209 square miles with a po-
634 pulation of 15,556 souls, amongst whom there are only 2814
[162] Coorgs. Within this small area all the essential features of the province are comprised:—ranges of high hills and solitary peaks, especially Nurokal-betta and Kóte-betta, fertile rice-valleys and parklike grassland, dense cardamom jungles and extensive coffee plantations, stately forest trees and clumps of graceful bamboos, innumerable clear mountain rills and ever
•[563] flowing streams and rivers. With the exception of the most easterly portion of the taluq, the climate is everywhere healthy, and the soil fertile and well cultivated both for wet and dry
635 crops. The principal ryots are Coorgs and Gaudas. The
634 four highroads from Mysore, Cannanore, Mangalore and
245 Manjarabâd intersect the taluq at Mercara, hence also the
[491] great number of coffee plantations, especially in Mercara-Halérinâd. Nearly the whole length of the Sampâji-ghat as far as the 16th mile the hillslopes are covered with the coffee shrub and there are some most successful plantations. On the north-eastern plateau of the ghat, in Horamalnâd, the Coorg Coffee Company owns an estate of thousand acres. The oldest is the Mercara estate, further to the west, north and east from it are grouped the beautiful and valuable estates: "Glenmore" near the pretty Jessy-falls; "Beltamally" and "Hallery." Thousands of coolies are attracted
[443] to this taluq and on Sundays the Mercara bazaar is crowded
[464] with them. On the whole the ryots are of a poor class; the
635 proximity of Head-quarters with its various demands seems
634 to fall heavily upon them and to keep aloof richer farmers,
565 besides the alluring temptations of the Mercara shops may induce the ryots to spend their money imprudently and help to impoverish them. The people of *Halérinâd* have always been remarkable for their attachment to the Râjahs' family,

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

Kávéri and a great number of other Dévasthánas and fine forests dedicated to sylvan gods, this division is the most unenlightened and uncivilised in Coorg. There are many jungle-people especially the Kádu-Maratties, who live on Kumari-cultivation (vide p. 108) and one tribe in the forests of Távunád, the Kádavas or Bodavas, whose women dress in Eve's fashion, but with the vanity of Eve's daughters change the leaves four times a day. The women never come out of the forest, only the men show themselves, covered with a coarse cloth. They are excellent marksmen with bow and arrow, and live on the chase, seldom working for hire. Their huts, which they frequently change, are of the rudest description, made of sticks and covered with Netti-Pai (leaves of the Netti palm). Nearly the whole population of Távunád consists of Tulu-gaudas; there and in Nálkanád Canarese is scarcely understood, the people speak Codagu, Tulu and Malayálam.

635 634 635 634 563

The ryots in Kuyinkéri-nád, chiefly influenced by the wealthy House of the Karanika, Kutteti Eyappa, are mostly Coorgs and much devoted to the Pálur deity (vide p. 174). But here as elsewhere in this taluq, the love of gain or, perhaps, necessity seems to overcome the superstitious scruples of the ryots; the venerated dévara-kádus (sacred jungles) which, having for ages remained intact, are generally the finest forests, are cautiously invaded by the natives' axe and planted with coffee; but to propitiate the fabled wrath of Pálurappa, Iggutappa, Maletámbirappa and Ayappa, the devoted planter pays from 8 As. up to 1 Rs. per Batti of coffee towards the worship of the despoiled sylvan deities; but with the disappearance of these sacred forests, the oblation will probably cease too!

635 565 776 [778] [782]

Padinálknád-taluq, being skirted by the highest range of the Western Ghats with the broad based Tatiandamol, at the foot of which the Nálkanád-palace is built, is watered by the upper course of the Kávéri with its numerous tributaries.

635 133

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

632 Government *English School* is a temporary building near the
368 Bangalow and a more commodious and substantial School-
house should be erected. Of the four *tanks* belonging to the
632 town, Gauri-kere contains the purest water. It is at the
312 head of the Petta and was excavated by the orders of Dodda-
[789] Vírájender, the founder of Vírájpet. At the expense of Pál-
[783] pare Rudaya it was repaired some years ago, but people being
allowed to wash and bathe in the tank, the wholesomeness of
the water must be greatly impaired, and Gauri-idol[1/A] which is
annually thrown into it at the Gauri-feast will not restore
its purity! Good drinking water, but in a small quantity, is
obtained from an enclosed spring at the foot of the Bangalow
632 hill, close to the paddy fields. The site of Vírájpet being very
245 rocky, the industry of the people in economising every foot
of cultivable land is very remarkable, but the destruction of so
many coffee and orange trees by the Borer has considerably
marred the once luxuriant vegetation in and around Vírájpet.
In the principal street there are a few straggling cocoanut
trees, but the climate is not congenial to a fertile growth.

635 Communication with the eastern portion of the taluq and
491 with Mysore is maintained by two bandy roads, one through
Cólepet, Anandapur and Siddápur, the other towards Bittan-
gala and Hattúr.

635 *Kiggatnád-taluq* extends with its four Náds over the
[634] whole of south-eastern Coorg and covers an area of 400 square
[131] miles with 63 villages and the rising town Ponappet. The
taluq contains 17,650 inhabitants, of whom 5,480 are Coorgs,
[162] 5,709 other Hindus and 5,818 Jungle people, such as
[563] Kurnbas and Yeravas; of the rest 417 are Musulmans and
223 Amma-Codagas. Upon the whole the people of this
taluq may be said to be in easy circumstances, as they are
well provided with the necessaries of life. With the excep-
[55-] tion of the large and influential house of the late Deván
Chepudira Ponnappa but little disparity in point of wealth

1/A [Errata: This should read "and the Gauri-idol" see Corrigenda, Cat. 116, p. 979 -- Analyst]

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

632 The only town of the district is *Ponnappet*, so named in compliment to the late Deván Chepudira Ponnappa, the grandfather of the present Native Assistant Superintendent Ch. Soobiah. It was founded in 1835, but owing to the unhealthiness of the locality it had to be abandoned and a fresh site was selected on the ridge of a hill about 3 miles from the Gonikopal bridge and as far from the Taluq-Kacheri. The Nád-Kacheri has been established there and the Petta is springing up around it, most of the 33 houses have been built and are owned by the Deván's son Mádaya. Of the 124 inhabitants the greater number are Lingaites, but no Coorgs settle there.

635 *Nanjarájpatna-taluq* with its four Náds surrounds the
[634] northern half of Mercara-taluq and extends from the Bissly-
ghat in the north to the Kávéri, the eastern boundary. It
[131] covers 262 square miles and contains 114 villages besides the
[162] towns of Fraserpet and Sómawárpet. In point of population, it is the largest taluq, numbering 20,997 souls, of whom 5,225 are Coorgs, 15,289 other Hindus and 427 Mussulmans. Here also the greatest number of cultivators is to be found, amounting to 15,384, whilst in Padinálknád-taluq on nearly twice
635 the area, there are only 15,296 ryots. The taluq, as regards
133 natural features and population, may be divided into the hilly tract of Surlabi—Gadinád and Yedavanád and into the champaign country of Nanjarájpatna—and Rámaswámi-kanavé-Hobli. The former resembles Mercara-taluq, but having its steepest declivities, from Pushpagiri to Katamakal, due west; the latter is like the adjoining portion of the Mysore
635 country. The former tract is chiefly peopled by the Yedava-
●563 nád Coorgs, who dress like the Coorgs proper, but are originally Canara and Manjerabad Vokkaligas. Though mostly Jamma-ryots, they are poor and have little influence in the country. Also in a moral and intellectual point of view, they hold a low position. They express little desire for education

4: Richter M, G-3 (ca. 1856-1870) 1870 AW5 Coorg AW5

and when offered, do not exert themselves to retain the boon. However, their wants are not overlooked, a new school will shortly be re-established in Gadinád. These people, who with the exception of the inhabitants of Surlabi-Muttunád behaved badly towards the English Government in 1837, are much under the influence of the Jangams residing in these Náds. There are two Mathas of note here, Mádapur and Abbi-matha, where the Shivácháries possess rich endowments.

The Kanavé-Hoblis are inhabited by a set of people identical with that of the adjoining Mysore ryots. They are chiefly cultivators of dry land and produce horse-gram, rági, various kinds of beans, tobacco, bangh, flax, sesamum and also cotton. The sandalwood tree grows extensively in this taluq. In Yedavanád some rice-fields which have a good water-supply yield two crops; there the wild sago-palm is also carefully attended to for the sake of the toddy drawn from it and for the farinaceous substance, prepared for food by the poorer classes from the inner part of the tree. Honey of the best quality is largely collected in June and much appreciated by the people. Near the village Beradi-kanavé there was the Back-stokade from which the northern column of the Coorg field-force was repulsed in 1834. (Bakka, *Kg.* door-way to a narrow passage.)

Fraserpet is the seat of the taluq and Nád-Kacheri of Nanjarájpatna and the monsoon Head-quarters of the Superintendent. It lies 20 miles to the east from Mercara on an elevation of 3,100 feet above the sea. Situated on the left bank of the river Kávéri in a bent formed by a sudden turn of the river, opposite the Mysore frontier, with which it is connected by a fine stone bridge, and the country, though open, being dotted by rounded grass or wood-clad hillocks on which the European houses are built, Fraserpet offers a most varied and pleasing landscape, especially from the travellers' bangalow, which occupies a rocky eminence, the site

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

872 Of *private institutions*, aided by Government, there are
797 the German Mission School at Anandapur and the Roman Catholic Boys' and Girls' schools at Vírájpet. Regarding *private unaided schools*, it is difficult to obtain reliable information as to their number and attendance. They are generally of a temporary and very insignificant character.

871 Of the 1,545 pupils at School in March 1870, 1,422 were
162 in Government Schools and 1,082 children Coorgs. Assuming that the present population of Coorg is 120,000, of whom about 25,000 are Coorgs, the number of children under education in the Government and aided schools, gives a proportion of one child at school for every 78 people of the whole population or nearly 13 per thousand; and as 1,082 Coorg boys and girls attend these schools, of one Coorg child for every 23 people of that race or 43 per thousand, the proportion in the case of the latter being unusually large and satisfactory.

C. CHRISTIAN INFLUENCE UPON THE COORGS.

1. THE ROMAN CATHOLIC SETTLEMENTS.

563 Whatever the moral and political vices of the Coorg
795 Rájahs may have been, in religious matters they showed a
643 tolerant and liberal spirit, which at the time put to shame
175 the intolerance of many Christian Governments. Dodda-
[798] Vírájender extended his protection to the poor fugitive Roman Catholics who fled from the claws of Tippu Sultan, when in 1792 Lord Cornwallis besieged Seringapatam. They were Konkanis from the western coast, had incurred Tippu's particular displeasure for their assistance in provisioning General Mathew's army and had come into his power after the fall of Bednore and the siége of Mangalore in 1783, when he settled

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

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them in and about his capital. The Konkanis are noted for their industry and skill of adapting themselves to circumstances. Dodda-Vírájender eagerly welcomed them into his depopulated country, granted them land at Vírájpet, procured for them a Priest in the person of Father John de Costa, a native of Goa, assisted in building a chapel and allotted to its maintenance a stipend of 84 butties of paddy and a certain amount of oil and candles, which allowance his successors continued and which the English Government since 1835 commuted into a monthly grant of Rs. 20, "its continuance being dependant not only on the Priest's conduct, but that of his flock, in as far as he may justly be considered responsible for it." This stipend is now looked upon as the Priest's salary from Government and attempts have been made, to get it increased, but Sir Mark Cubbon declared: "that the amount, the Priest enjoyed, had no doubt been deemed proportioned to the ordinary duties of his office, but if called to the discharge of any extra duties by the requisition of the members of his congregation, the Commissioner conceived that the latter should contribute the means of enabling the Priest to meet such extra-official calls."

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Pastoral jurisdiction having been claimed by the Archbishop of Goa, the Rev. F. Bernardino De Sta. Agnes, Bishop-Coadjutor, Vicar Apostolic at Mangalore addressed in 1846 the Superintendent of Coorg in the following letter:—

The Mission of Coorg, by a Firman passed by the Rájah in 1805, was founded to remain always under the jurisdiction of the Bishop, Vicar Apostolic of Bombay, who has ultimately transferred it to me. No jurisdiction over it was ever or is now possessed by the Archbishop of Goa. The jurisdiction of His Grace does not extend beyond that Portuguese territory as shewn by various Bulls which have emanated from Rome regarding the same, but the Archbishop, actuated by certain national presumption, pretends to possess something like an omnipotence in the spiritual throughout the whole of India and therefore sends his emissaries to excite dissensions and disturbances among the Roman Catholics, subject to the Vicars Apostolic, and he has

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

563 795 accordingly sent one to Coorg named Francesco Pacheco, who endeavours to take forcible possession of the Church there."

Now the Roman Catholic establishments in Coorg are under the spiritual charge of the Bishop at Bangalore, the See at Mangalore having declined about ten years ago to send Priests to so unhealthy a locality as Vírájpet.

[659] In 1835 a grant of Rs. 1500 was sanctioned by Government for the restoration of the delapidated church at Vírájpet and in 1866 a new grant of Rs. 2,500 for rebuilding the same edifice, which after completion is said to have cost Rs. 15,000 (vide p. 375). The Priest's dwelling and the schoolhouses for boys and girls are on the same premises. The streets of the Christian quarter look clean and tidy and the houses like those of the better class of other natives in the [162] place are substantial and comfortable. The number of Roman Catholic Christians in Vírájpet amounts to 313, and there may [165] be as many more in the neighbourhood. The mortality amongst those in the town has of late years been very considerable.

As stated by Mr. Kerr, the late Superintendent of Coorg and himself a Roman Catholic, "the Christian colony at Vírájpet is not a mission-establishment in the ordinary acceptation of the term," and no Coorg and hardly any other caste people of Coorg have ever joined it. The Christians, away from their pastor's eye, seem to be more influenced by the surrounding heathenish superstition, than to exercise any renovating influence by their Christian life and testimony upon the heathen; but socially as well as morally they appear now to be in a better condition than they were, when Lieut. Connor saw them in 1817 and drew a picture of the colony in the following sketch:—

"The Christians here are under the Church of Bombay, a small chapel has been built and its services are performed by an ecclesiastic from that place; the condition of his flock, however, is far from flourishing, the greater portion of them are employed in the manufacture of arrack from rice, an

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

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avocation that bespeaks the estimation in which they are held. Christianity has impressed no very awful sense of religion on its rude followers, who are subject to all the degradation, attaching to a profession of it in eastern countries; but a small share of the morality it inculcates is observable, and its votaries seem still to retain most of their ancient superstitions; indeed, if either the condition or character of these followers of it be taken as a criterion, the most sanguine could scarcely hope much good to result from a more general conversion to its divine doctrines."

A church and native congregation, chiefly of Tamil-Christians, the servants of Europeans, and pensioned sepoys, especially Sappers and Miners, have been established at Mercara and Fraserpet at which places periodically a European or Native Priest resides.

2. THE ENGLISH CHAPLANCY IN MERCARA.

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Mercara containing a greater number of Europeans than Mangalore and offering a more salubrious residence, the chaplain of the latter station removed to the former in 1854[1] and Mercara was ever since under the spiritual care of a clergyman of the Church of England. His congregation, comprising civilians, military officers and planters, numbers over hundred souls. Through subordinate agency native Christians, especially Tamulians, have likewise been benefitted by the successive Chaplains and the heathens around have at least an opportunity of witnessing in a chaste church (vide p. 192.) the pure and simple worship of a Protestant congregation; and should all who profess and call themselves Christians be led in the way of truth and hold the faith in unity of spirit, in the bond of peace and in righteousness of life, what amount[2] of good might thus be effected even by those who cannot speak to the natives in their tongue! There would certainly be less cause for taunting the Christian missionary with want of success!

1 The first resident Chaplain at Mercara, the Rev. Mr. Prosnett,

1 [Errata: this should read "in 1852". See Corrigenda, Cat. 116, p. 474 — Analyst]

2 — see Corrigenda, Cat. 116, p. 474 — Analyst]

2 [Errata: This should read "what an amount". See Corrigenda, Cat. 116, p 494 -- Analyst]

6:Spate N-4 (no date)1954 AW1 India
Kanada AW10
Coorg AW5
Tamil AW16

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[Fig. 125(a)]

GHATS SECTION

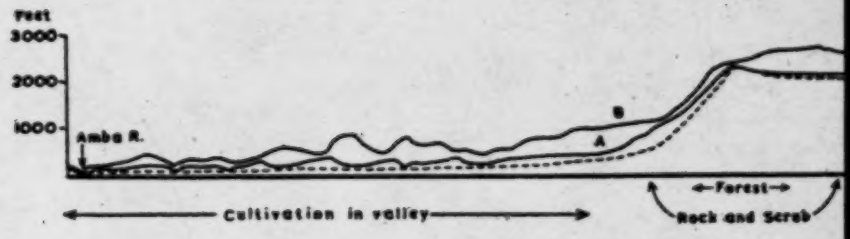

Fig. 125.—Section across the Ghats. The scarp is here 32 mls WNW of Poona, 8 interfluve 1 ml N of A; C, crest of spur between Pauna R. and Lonavla. Note that Pauna from SOI 47F/6; vertical exaggtn 2·1.

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station at 4000–5000 ft, used by Bombay officials. Its excessive rainfall (260 ins.) gives it a short season; Panchgani, only 12 miles E, receives no more than 60 ins. and has a less fluctuating population, receiving not only some of the hot-weather exodus from the plains, but a rains exodus from Mahabaleshwar itself.

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Farther S the dissected belt is higher and wider in the coulisses of Coorg, around the Cauvery headwaters; some points in the girdle of ranges on the N, W, and S reach over 5500 ft. Most of Coorg was originally evergreen forest and bamboo jungle, with some parkland to the E. The average annual temperature is only 60° F., humidity high, rainfall at the capital, Mercara, 133 ins. Of the million acres of Coorg a third are forested and nearly a third cultivated, though of that about half is generally fallow. Rice accounts for 56% of the cropped area, coffee about 30%. The little State (1593 sq mls, 1951 poptn 229,405) is inhabited by a remarkably sturdy peasantry, with their own language (Kodalu): isolated, perhaps fortunately, from the main currents of Indian life, they half-cultivate half-gather cardamoms, collect wax and honey, and hunt, to supplement the product of their paddy-fields: it is typical that even the backbreaking labour of transplanting paddy seedlings ends in a race.[1] The Wynaad Plateau links Coorg with the great boss of the Nilgiris; the tea and coffee plantations of the plateaus extend down the slopes into Malabar, where Mangalore and Calicut are the main outlets.

The Southern Blocks

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On either side the Palghat Gap is dominated by the highest mountains of the Peninsula, Nilgiris to the N and the Anaimalai-Palni-Cardamoms

[1] For a full and interesting, if disjointed, account of Coorg see L. A. Krishna Iyer, "Coorg Ethnology" (*JGJ* XXII (1947), 157–225).